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should have jurisdiction over the church, and points to Prussia as a country in which the relations between church and state are almost ideal. He attributes too much importance to certain heresy trials which have taken place in America, and he seems ignorant of the real character of certain recent repressive measures and efforts on the part of the government in Prussia. He has nothing to say about the efforts made in that country both in the beginning and end of the nineteenth century to use the altar as a support for the throne.

But in spite of a few defects the book is, on the whole, written with great discrimination. Vol. I treats of the growth of the idea of religious liberty as found in the writings of the sixteenth, seventeenth, and eighteenth centuries. A second volume is promised which shall deal with its realization, that is, with the legislation touching the same subject. The second volume will be enlivened by a full discussion of the present status of religious liberty in Italy. The author states with great positiveness that intolerance is an official doctrine of the Catholic church, and as proof quotes from various encyclicals of Gregory XVI., Pius IX., and Leo XIII. He does not conclude, however, that the Catholic church would therefore persecute if it should come to power. He pays a high tribute to the clear and fearless utterances of Cardinal Gibbons in favor of the fullest freedom of religious thought.

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THE GĀTHĀS OF ZARATHUSHTRA (Zoroaster) in Meter and Rhythm.

By L. H. MILLS. New York: Frowde, 1900. Pp. 20 + 196.

A DICTIONARY OF THE GĀTHIC LANGUAGE OF THE ZEND-AVESTA.

First issue, *A* to *C*. By L. H. MILLS. Leipzig: Brockhaus, 1902. Pp. xviii + 200.

THE Gāthās, or Psalms, of Zoroaster, the prophet of ancient Iran, deserve attention because they are the oldest part of the Avesta in its present form, but more especially because they present in rhythmical language the more direct words of Zarathushtra himself. These direct expressions of thought are combined into metrical stanzas that seem to have served as texts embodying his teaching and preaching. Exhortation to follow Ormazd and his religion is their burden, and the promise of a new order of things and a future reward in the life to come, whereas ruin and destruction await those who are misled by the devil, or Ahriman, Angra Mainyu, and Druj, literally "Falsehood." The

Gāthās are seventeen in number, and, like the Davidic psalms, they are divided into five groups. Their dialect differs somewhat from the rest of the Avesta, and they are very difficult to interpret; but they possess a special interest for a biblical student, owing to the points of likeness or resemblance which Zoroastrianism shows to Judaism and Christianity.

It is to studying these Gāthās that Professor Mills, of Oxford, has devoted the greater part of his life. In his exegesis he has rightly laid particular stress on the importance of the Asiatic commentaries found in the Pahlavi version and in the Sanskrit rendering of this latter, as well as in the Parsi-Persian paraphrase. The present metrical rendering of Dr. Mills is in a measure an abridgment of his larger work on the Gāthās published in 1892-94. From this he has culled the rhythmic version he made of the stanzas, and he has supplemented this by a word-for-word translation from the original Avestan, for the sake of comparison. As the Gāthās are regarded as the most difficult compositions in verse found in any Aryan literature, it is needless to say that specialists will differ widely on many points; but all will agree that Dr. Mills has done well to draw so much attention to the Pahlavi version which serves as a scholion. He might safely have followed this tradition, as embodied in the apocalyptic Pahlavi book *Ardā-ī Virāf*, and have seen a proper name in *daṽās-cinā*, Ys. 31, 10, as the anathematized *Davānōs* of the *Ardā-ī Virāf*, 32, 1, 5, the governor of three and thirty provinces who neglected his religious duties. It would also have been better not to depart from the traditional order of the Gāthās, invert or rearrange them subjectively, especially in a work designed to be semi-popular in its presentation and intended for wider circulation among the Parsis.

The lexical work to which attention is also called above will form, when completed, the third volume of Dr. Mills's *Study of the Five Zarthustrian Gāthās*. There are evidences enough of painstaking use of the Pahlavi again in the preparation of this special dictionary. The scope of the work is very comprehensive, and the task which the author has assigned himself is a heavy and laborious one. Kind wishes go with him for its successful fulfilment. It must be largely a labor of love.

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